/88 cont./
773 a cataclysm which annihilated all of humanity with the exception of the Uro. This explains why they speak a different language than the other Indians. Tiahuanacu and its church existed before the sun was created. They had been built by the Inca. When the sun appeared in the sky the church and Tiahuanacu melted." The vestiges of the old myth which 773 539 Betanzos (1) has preserved for us are recognizable here.

[113]

1. Betanzos (Juan Diez de), "Historia de los Incas y Conquista del Peru /History of the Incas and the Conquest of Peru/," Colección de libros y documentos referentes a la historia del Peru, (Lima, 1924), Vol. 8, second series, pp. 82-83.

Tuki	pača	(čamak tiempo)	šoñi	ekanštinnakčai
Former times	former times	people	have remained	

toksanakaki	estansias	tiksi	ekanastkalačai
people of the others	"estancias"	they died	we have remained

nekstal	ti	čiaki	sisasučai.
then	this	language	we know.

157 /89/ Disposition. In disposition and nature the Uro are as sombre as the Aymara. A stranger who comes to visit them [609] receives a cold and slightly hostile reception. To this ill-will is added the unhealthy rapacity shown by the Aymara and the Bolivians, besides the apathy and that heaviness of spirit which makes the Indian highlander frankly so odious. I am not, however, unaware of the causes of the mental atrophy of the 155 648 Bolivian Indian; the Uro have not escaped the brutalities and exploitation of their Spanish masters, nor that of their even

/115 cont./

161 number at 500 individuals in 1894. As this archaeologist did not
[119] go to the village of Chipaya itself, his assertion is certainly very approximate and should not be invoked as a proof of the rapid extinction of this tribe. When one thinks of the barrenness of the environment, one is justified in asking oneself if this Uro group, exiled in the Carangas desert, was ever more numerous.

162 The population of Chipaya is divided in the following fashion:
G1 Tuanta, with its subdivision Warta-ayl'u, numbers 169 inhabitants
(58 at Warta ayl'u and 111 at Tuanta properly so called), and
[161] Taxata 151. I doubt that in /116/ all the tribe is composed of more than 350 members. The numerical ratio between the sexes is 32 men to 26 women in Warta ayl'u and 86 men to 83 women in Tuanta. In Taxata the disproportion between the number of men and that of women (87 men to 63 women) is such that I can
123 only explain it by possible errors in my census. The native who
124 gave me the list of people in this "moiety" did so reluctantly and
161 very negligently. His reluctance is explainable by the fear that
651 this operation inspired in all the Čipaya. They saw in it a measure which would put their former rights in danger or threaten them with some unusual tax (1).

651
659 1. A short [illegible]e before the expedition, a half-breed in the service of the government had gone to Chipaya to make a census of the population and to compel the Indians to procure identity cards, an ingenious process thought up by Bolivia to extort money from the wretched native population. The Čipaya took the business very badly, and the half-breed, threatened with death, barely had time to escape. The Indians related the incident to me, still laughing uproariously at the terror
[609]

/205 cont./

157 same. Boredom and silence overwhelm the village. The children
461 themselves share in this general sullenness: they never have fun, so
[857] to speak, and have no toys. The men watch over their sheep with a vague eye or stay squatting in their huts chewing coca or doing nothing. The women, if necessity forces them, weave some coarse material or occupy their leisure time by looking for fleas on each other or by having the innumerable small plaits of their hair made.

157 The Čipaya are nonetheless much more congenial and pleasant
171 than their neighbors the Aymara. They do not have the morbid mis-
[609] trust of strangers which many of the Bolivians have inherited from the Aymara. They are also not so stupidly grasping and stubborn as the latter. The Čipaya are, without doubt, of all the Indians on the altiplano the most pleasant and easygoing. In spite of this dismal apathy which I have just noted, they are capable of laughing, which rarely happens among the Aymara, at least in the presence of
123 strangers. They know how to appear well-wishing, and my relations
157 with them were almost always excellent. I had difficulty with only two Čipaya, who, in the middle of a festival insulted me /206/ liberally. Their attitude, due to their alcoholic excesses, was severely judged by those present. During all the ceremonies in which I took part, I was the object of all sorts of attentions, and they never forgot to offer me alcohol and coca. This generosity was all the more touching as the poor Čipaya pay a lot for these products and, as a
[431] result of the crisis, had only a very little. I often received presents of small cheeses which were given me as a sign of recognition for a service or advice. Sometimes these humble gifts were made without any hidden reason, simply out of friendliness.

I never had to complain of dishonesty among them, but I have reason to believe, however, that they are not so scrupulous when it is a question of the property of other members of the tribe. Several
152 small facts removed all my illusions in this respect. Life in Chipaya
578 is not idyllic. Jealousy rages there like an unleashed and malevolent
[123] devil. No Indian dared to sell me the objects which I acquired for
[126] my collections in broad daylight: all feared the unkind comments of those near them.

/206 cont./

152 of those near them. The envy which tortures these contained and
578 impassive beings manifests itself in an underhand manner in low acts
[154] of revenge, in denunciations of each other to the alcaldes, and in interminable quarrels. Some Čipaya seem to realize this state of mind and complain about it. One of them who had traveled a bit spoke to me of it with bitterness: "Here," he said, "all hate each other, all envy each other, all steal from each other, and it does not make a good life."

593 Married life often reflects the brutality and ill-nature of the
578 characters. Disputes between spouses are frequent and degenerate into volleys of blows with sticks which the husband administers to his wife or reciprocally. The in-laws take part in these domestic
[162] conflicts and add to them. These quarrels can give way to drama: a few days after my arrival in Chipaya, a woman in a sudden fit of hysterical anger against her husband strangled herself with her own hands.

836 Sexual morality seems to be, from what the Čipaya told me, bad from our point of view. Young girls enjoy a great deal of freedom before marriage, and no importance seems to be granted to
848 virginity. Illegitimate children are welcome and do not prevent them
837 from marrying. In contrast, infractions against conjugal fidelity can have serious repercussions. Some women seem to let themselves be seduced easily, and these cases of adultery or attempted adultery
593 provoke in turn brawls and scuffles. In general there is no apparent affection between man and wife. The women have nonetheless a privileged position, and their authority is incontestable. They speak to their husbands in firm and decisive tones, and no decision can be /207/ made without their consent. The children are never
150 mistreated. From the point of view of character, the Čipaya com-
177 pare very favorably with the Uro of Ancoaqui, their brothers in race who still more than they have felt the pernicious Aymara influence.
609 The last 30 Uro of the Desaguadero compete in hostility and distrust
161 of strangers, even well-meaning ones, and it is hardly pleasant to stay with them.

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

We the Kjotsuñi [*q'otʒoñi*, from Aymará *q'ota*, "lake", and Uru *ʒoñi*, "men people"][11] are the oldest on this earth. A long time we were here, before when the sun was hidden.

Here where you see the suñi, in the time of our *Achichis* [ancestors], everywhere there was water with many fish; many rivers rose and flowed. Then our nation was large and happy.

Before the Sun hid himself for a long time we were in this place. Then the Kollas [Aymára] came, despoiling us of our lands; they used our bodies for *Kjuchos* [*ʒučo*, human sacrifice] when they laid the foundations of their temples.

When the Lake dried up we came out in search of food and thus encountered the Aymára.

Before *Čamak-pača* [Aymará, "time or epoch of darkness"] Tiahuanacu was built.

We have built our houses where our ancestors lived. The broken pots of many colors, and *topos* [copper pins] you find when plowing the ground, belong to them.

Métraux recorded in Quechua at Oruro a myth which tells of the tricking of the armadillo by the fox, who misled him concerning a fiesta; hence (say the Uru) the mantle of the armadillo is uneven on his neck and shoulders. Most of the Uru-Chipaya tales were learned from the Aymára.

Miscellaneous Ethnographic Notes. Small children own property which cannot be sold without their consent; when a little girl refused to sell me a small cloth, in spite of my offering what must have appeared a fabulous sum, that was the end of it.

In greeting a white man on the road, the Uru, like the Aymára address him as *Wiracocha*, "sir," or *karai* "mister."

The Pleiades are called *kerkeru*, Venus *čauk-kola* ("big-?"), the Milky Way *čatu-likščai* (from *liks* "road"?) and another constellation *tsoxotsoxa;* a comet is called *[illegible]* (from the Aymará).

[11] Not, as Posn[illegible] supposes, from the Aymará *suñi*, "puna." The meaning "men" is again obvious from the reference in the second paragraph. Further, the phoneme ʒ is lacking in Aymará.